

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Bechukosai  
May 27, 2022 / 26 Iyar 5782  
Volume 27, Issue 34  
Candlelighting: 8:32 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

## Friday, May 27

7:00am Shacharis

6:55pm Mincha / Maariv (Early)

8:32pm Candlelighting

8:35pm Mincha / Maariv

## Shabbos, May 28

8:45am Shacharis

Kiddush sponsored by  
Shykens (see Mazel Tov)

7:30pm Pirke Avos

8:25pm Mincha / Shalosh Seudos /  
Maariv

## Sunday, May 29

8:00am Shacharis

9:15am **Parsha Class**  
(R. Nisenbaum)

10:00am **"The 613 Mitzvos"**  
(R. Stoll)

## Monday, May 30

8:00am Shacharis (*holiday*)

8:00pm **Climbing the Rainbow:  
Pursuing Peace**  
(R. Nisenbaum)

## Tuesday, May 31

7:00am Shacharis

8:00pm **Pirkei d'Rebbi Elazar**  
(R. Stoll)

## Wednesday, June 1

7:00am Shacharis

8:00pm **Nach Still Speaks –  
Tehillim** (R. Stoll)

## Thursday, June 2

7:00am Shacharis

8:00pm **The 12 Jewish Months**  
(R. Stoll)

10:15pm **Parsha Class**  
(R. Nisenbaum)

### Class Connection

**R. Nisenbaum:**

425-436-6200 #352171

"The Torah Podcast" weekly  
at all podcast locations

**R. Stoll:**

Zoom: 876-619-3551

Audio: 669-900-9128

## Parsha: Bechukosai

The last portion in the Book of Vayikra, emphasizes the importance of keeping the Torah properly. G-d promises many physical and material rewards to the nation when they follow the commandments. The rain will be plentiful and convenient, the crops will be bountiful, and there will be peace and security throughout Israel.

However, the mitzvahs were not meant to be optional, allowing one to choose what to keep and what not to keep. In the section of the *tochacha*, or reproof, the Torah graphically depicts the terrible punishments awaiting those who fail to follow the Torah and its mitzvahs properly.

Seven series of punishments are described, corresponding to seven steps leading away from Torah observance. These steps begin with not toiling in Torah study properly, which inevitably leads to not performing the mitzvahs properly. If one does not know the intricacies of Halacha he cannot observe the details of each mitzvah. This leads to despising others who do keep the mitzvahs, eventually denying the Divinity of Torah and even denying G-d's very existence, Heaven Forbid. Each step brings greater and more horrendous

punishments, from physical illness, famine, war, and exile, to even worse sufferings.

The nature of man is that once he becomes lax in his behavior, even in something seemingly minor, he begins a downside that is difficult to stop. For this reason, G-d sends various afflictions to arouse people to mend their ways.

Yet, the Torah promises, despite all the terrible punishment, that G-d will never forget or ignore the Jewish people's plight. G-d's covenant with the forefathers is eternal and will never be broken. Eventually, the people will return to their land and return, and G-d will be appeased. This serves to comfort a person when he realizes

that suffering does not stem from G-d's indifference, but rather from His love and concern for the Jewish people.

Immediately after the *tochacha*, the Torah discusses the laws of *arachim*, the donation of one's value to the Temple. There are set values placed on people for this purpose, depending on age and gender. The commentaries explain the juxtaposition is meant to emphasize that no matter how seriously a person may have sinned, each Jew has an intrinsic value, and is worthy of having that value dedicated to the Temple.

## Mazel Tov!

to the Shyken family  
on the Bas Mitzva of  
Aliza Miriam

## Insights: Bechukosai

**When a person will consecrate his house to be holy to Hashem ... (Lev 27:14)** Rav Nachum Diamant interprets the passage to mean that if a person conducts himself with holiness in his house, the house will become holy. He relates that a Kollel fellow once saw a great Torah leader taking out the trash from his house. The young husband greeted the great scholar, "Shalom Aleichem my Rabbi and teacher!" The scholar did not recognize the man and he asked him when he had taught him. The Kollel fellow said that he had just learned from the scholar that it is not demeaning for a Torah scholar to take out the trash. The scholar was unimpressed. "Why are you so surprised? The Talmud says that the kohanim would cast lots to see who would merit to remove the ashes from the altar. Certainly, removing the trash is a great mitzvah!"

The Kollel fellow protested, "I don't understand how you can compare the ashes in the Mishkan to trash in a regular house?"

"Ah! There lies the problem!" said the scholar. "You don't appreciate the greatness of a Jewish home. When the Talmud says that the Divine Presence rests on a Jewish home—they meant it literally. The home can be as holy as the Mishkan and taking out the trash is no different than the kohain removing the ashes!"

## Did You Know?

Although Shabbos and Yom Tov may be accepted before nightfall, on Shavuot one must wait until nightfall before beginning the Maariv services. One reason for this is because we must count seven "complete" weeks before Shavuot, and it is not considered complete until nightfall. Another reason suggested is because usually even if a person prays earlier, he repeats the evening Shema before going to sleep, to fulfill the mitzvah of Shema at night. On Shavuot when many people study throughout the night they do not recite the bedtime Shema. In order to ensure that the Shema be recited in the proper time it is customary to begin after nightfall.

**Thought for the Week: Taking our own sweet time often sours it.** (A Candle By Day)